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773 kill with its glance. Child of the Water forces those he conquers
776 to agree to be of use to man henceforth. From the feathers of the monster eagle he creates the birds which exist today. Once the survival of mankind is guaranteed, the supernaturals prepare to leave for sky homes. But first White Painted Woman and Child of the Water instruct the Chiricahua in the girl's puberty rite, and Killer of Enemies frees the game animals from an underground "animal home" in which they have been kept by Crow.

773 As a result of Christian influence and white contact, certain
179 accretions to this world-view have taken place. One of these is a story of a flood. This theme has been incompletely synchronized with other mythological events. Some informants place it before the moccasin game and the existence of human beings; others say it occurred after the creation of man. Some are inclined to omit it altogether.

773 The tale of the creation of man is another episode which seems
776 to have been recently added. In keeping with the feeling that
179 actual deeds are to be attributed to the culture hero rather than to Life Giver, it is said that Child of the Water shaped people from mud or produced them from a cloud. Giving this supernatural the role of creator imposes its difficulties, however, for in the most stable portions of the mythology he is said to have been brought forth to rid the earth of the monsters which were harrying mankind. Consequently, the creation story rarely becomes an integral part of the account of the exploits of the culture hero.

According to one tale, Child of the Water creates the white man at the same time as the Indian. In the division of the goods of the earth, Child of the Water chooses for the Indian (the Chiricahua), and Killer of Enemies for the white man—the former selecting the bow and arrow, the forested mountains, and the wild foods; the latter choosing mineral-rich lands, the gun, and agricultural food staples. In keeping with this pattern of Indian-white representation, Killer of Enemies is uniformly considered the less heroic of the two brothers and is actually described as craven on occasion.

773 Missionary teachings concerning the importance of the Bible
• 776 have been registered in the folklore too. A man, sometimes
177 named Herus (perhaps a corruption, through the Spanish, of

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Jesus), comes into possession of a book. Its loss will result in the captivity and misfortune of his people. At his death the book is burned, according to custom, with the rest of his possessions, and the dire results foretold come to pass. Stories of this man and of another who followed him and had a like adventure (Kantaneiro)[5] have a distinctly biblical flavor.

There are two other sets of supernaturals—the Mountain People and the Water Beings. The Mountain People are of more importance than any supernaturals so far mentioned, with the possible exception of Child of the Water and White Painted Woman. They are not mentioned in the stories of the period when the animals spoke like people but appear in a separate series.

There are people in the mountains who are just like us. They are not masked dancers, but they make masked dancers just as we do here. Those they make can take off their masked-dancer costumes and dress as we do. We hear the people drum in there and we hear the masked-dancer performance too. We hear words in there when we listen at cliffs or mountains, but we can't see the people. We call all these people in there Mountain People. They live in these mountains and have many children. There are girls, boys, women, and old men there. The real masked dancers are the masked dancers of these people.[6]

Two kinds of Water Beings are mentioned. One, a beneficent supernatural, is called Controller of Water:

He is some man, not of this earth. He is the one who controls the water. I hear of him in the songs, the ceremonial songs. In those songs and in prayers they talk of Water Controller who sits at the water gate and stops the water. They hold up their hands and sing, "Controller of Water, please give us a little water." He lives up above somewhere. He is only mentioned in the ceremonies that belong to different people. Some sing that his shirt is of clouds of different colors. Some say that he wears a shirt of abalone.

He holds the rain. He lets it loose or shuts it off. You sing to him if you know his song. If people believe and learn his song, they can get rain.

[5] In 1909 M. R. Harrington, who was gathering specimens from Chiricahua Indians in Oklahoma for the museum expedition supported by Mr. George G. Heye, obtained a story which associated Kantaneiro with the Mountain Spirits (see M. R. Harrington, "The Devil Dance of the Apaches," *Museum Journal* [Philadelphia], March, 1912, pp. 6–9).

[6] The name "Mountain People" will be used to refer to the total population of mountain-dwelling supernaturals; the term "Mountain Spirits," to those of the Mountain People who act as dancers. It is the Mountain Spirits who are impersonated by the masked dancers of the Chiricahua.

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(See also *An Apache Life-Way*, pp. 200–207.)

Supernatural power, at least supernatural power of the beneficent kind, may offer those to whom it appears a means of curing the sick, of exposing sorcerers, of finding lost objects, of determining the whereabouts of the enemy, or of succeeding in ventures of warfare, raid, and the hunt. In other words, Chiricahua religion is practical rather than mystical in its primary aims. It is concerned with physical well-being, material abundance, and safety rather than with salvation or morality. This does not mean that the Chiricahua Apache are indifferent to standards of conduct. They have a well-defined moral code and many of its provisions are strict and lofty. Their method of maintaining it, however, is through social understandings, sanctions, and public opinion rather than by reference to religion. Man's blunders in personal or social relations may be remiss and reprehensible but they are not often considered the concern of the supernaturals.

One day a missionary gave a talk on temperance. He said it was a sin to eat too much or to drink too much. The Chiricahua gathered together after the sermon and talked. They were saying, "What's the matter with that fellow? What's he talking about?" There is nothing in our religion that has this idea. They couldn't understand it.

(See also *An Apache Life-Way*, pp. 214–216.)

The reality for the Chiricahua of supernatural power or of the vision experience which ends in the acquisition of a ceremony must not be underestimated. Even the younger person who is today rather indifferent about obtaining a ceremony or a guardian spirit for himself is positive about the validity of the experiences of the older, more religiously motivated generation.

These men really have power. Take my father: he's an old man now and they are taking care of him at the hospital, but he did a lot of good in his day. Men like that really see things. They don't just imagine it. The animals and powers come